The Divine Life

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Om

1st January 1957

Sri R. T. Werther
Perth
Australia

Self-discipline, self-restraint, self-abnegation, determination and courage of high order are needed to equip one for the attainment of self-realisation.

In stillness or inner poise you get flashes of illumination or glimpses of Truth or Consciousness of Lord's Holy Presence.

Meditate regularly and rigorously. Greater light will be drawn from Para Brahman or the Absolute.

May Lord bless you

Thy own Atma
Sivananda

RELIGIOUS CALENDAR

SIVANANDANAGAR

(January 15 to February 14, 1957)

January

15/16 Purnima
26 Ekadasi
28 Pradosha Puja
30 Amavasya; All-Souls Day
31 Poor-feeding Day

February

4/5 Vasanta Panchami
11 Ekadasi
12 Pradosha Puja
14 Purnima

Special Ganga and Lakshmi Puja on all Fridays.

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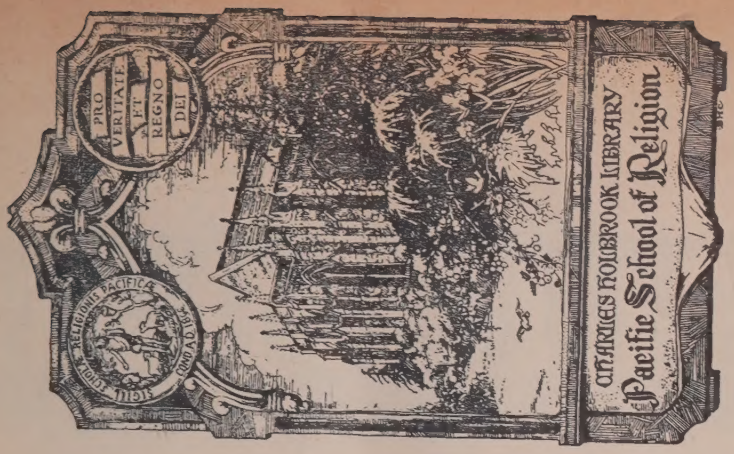

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New Year's Message

Divine Life is the Answer

Sri Swami Sivananda

The new year has unfolded itself in the uneasy lull of uncertainty and apprehension. The world has witnessed the gruesome danger of international conflagration threatened to be set off by a handful of coteries of power-politics. The universal will for peace and sanity has prevailed. The world opinion for justice and fairplay, dignity and freedom, has been strongly voiced. Yet, the tension persists; relations among power-blocks and nations are tense with suspicion and hate. The war clouds have not receded from beneath the azure sky of peace. Materialistic civilization has floundered in spite of its gaudy promises of comfort and welfare, and its overlordship in the realm of matter. Spiritually, on the other hand, mankind is yet stilted and uncultivated, and is totally unprepared for the enormous responsibility in handling the scientific powers so rapidly acquired.

Humanity finds itself at the cross-roads of its destiny. It has to choose between the two ways: one leading to spiritual evolution, balanced prosperity, equality, goodwill, harmony, and widest freedom of te spirit; and the other leading to uncontrollable material power with ever-increasing possibility of self-destruction, imbalance, inequality, distrust, dissension, and enslavement by the coarse and brutal forces of materialism. Humanity has found itself in similar situation in many an earlier occasion, and it has persistently wavered between the two paths, rather with a preference to the path of materialism, and come to grief again and again. A determined choice has now to be made and followed up with collective perseverance.

In the heart of every individual there glimmers the light of truth, beauty and goodness. Everyone is potentially divine. Nothing can destory the immortal Essence that pervades all. Truth never ceases to exist. Love sustains it. Purity cleanses the avenues of its expression. The willing spirit is shrouded and gagged by the forces of the lower nature. Individual, collective, national and universal effort at the unfoldment of the life divine is the only answer to all the ills of the day. This alone will conquer

(Continued on page 11)

Indian Impress on Japanese Culture

Prof. Hajime Nakamura
(Tokyo University)

Although Japan is far away from India geographically, the two countries have close relations with each other in cultural and other aspects. Cultural relations between the two can be traced back to very early times. Without Indian influence, Japanese culture would not be what it is today. As most Japanese profess the Buddhist faith, needless to say, they have, in general, been influenced by Indian ideas to a great extent. Prior to the introduction of western civilization, Buddhism was the basis for Japanese culture. Buddhism has infiltrated into many aspects of the daily life of the Japanese. Although Buddhism is but one of many things that originated in India, we should not overlook the fact that Indian thought and culture have been introduced along with the Buddhist faith into the four islands of Japan. It is indeed, amazing how Buddhism has gradually been introduced to these distant islands thousands of miles away. Crossing so many deserts, valleys, fields and seas in various countries, the Buddhist faith finally reached the easternmost islands of Asia.

Buddhism came to Japan through Korea in the latter half of the 6th century. In 552 A.D., through the agency of the king of Kudara in Southern Korea, the royal gifts of a statue of Buddha, the Sutras (Scriptures) and banners were presented to the Japanese Emperor, with a message to the effect that the Buddhist Dharma (Doctrine), the most excellent of all doctrines which would bring immeasurable benefits to its believers in Japan, had been accepted in all countries lying between India and Korea. The question whether the new faith should be accepted was taken up by the ruling class, which was then divided into two factions struggling for political supremacy. The one which looked with favour on the new faith defeated the other.

Imperial Patronage

The new religion began to be widely professed partly due to the arrival in Japan of missionaries, scholars, the Scriptures, various accessories for rituals, etc. Buddhism received its first imperial patronage from Prince Shotoku, who became the regent to the Empress Suiko in 593 A.D. He drew up Japan's first Constitution proclaiming the "Triune Treasure" (Triratna), i.e., the Buddha, the Dharma (Doctrine) and the Sangha (the Order), to be the ultimate objects of faith, and single-minded devotion to it to be the fundamental factor in an upright life. He built Buddhist temples, pagodas, seminaries, hospitals, dispensaries and asylums for the aged and the destitute.

During the past 1,200 years, Indians have come to Japan from time to time. The first Indian to come to our land was Bodhisena, a Buddhist monk. He was born in a Brahmin family in South India. Receiving a mystic inspiration from Manjushri Bodhisattva, he went to China and lived in the Godai mountain. At the request of several Japanese who were in China for diplomatic negotiations and for study, Bodhisena came to Japan along with several other Buddhist monks from China and Indo-China in 736. He was cordially received by the imperial family, and was appointed archbishop. People informally called him Baramon (Brahmana) archbishop. When the famous statue of Buddha (Daibutsu), the biggest in the

world, representing Vairochana Buddha, was cast and installed in the city of Nara, the then capital, he officiated at the consecration ceremony.

Study of Sanskrit

The Sanskrit lore has been nurtured in Japan for nearly 1,400 years in the colleges attached to the great Buddhist cathedrals. It was Kukai, posthumously called St. Kobo (774-835), who started the study of the Sanskrit script. Some Sanskrit texts in Chinese script have also been brought to Japan. In some Japanese temples, very ancient manuscripts in Sanskrit are preserved intact. They must have been brought from India or Central Asia to China, and thence to Japan. Strange to say, those manuscripts found in Japan are much older than those preserved in India. The first materials on which the Indians wrote letters were palm leaves and strips of birch bark : both materials are very fragile and, in the Indian climate, liable to moulder. Thus, it happens that the majority of manuscripts which India now possesses date back only a few centuries. (There may also be other reasons which were, in a way, responsible for the non-availability of old manuscripts in India today.)

A few manuscripts found in India, however, date back to the 11th or the 12th century. Except for those recently found in Eastern Turkestan, the oldest Indian manuscripts are to be found in Japan, which date back to the first half of the 6th century.

Except in India, there is no country in the world where so many students are learning Sanskrit as in Japan. Thousands of them have at least a rudimentary knowledge of the Sanskrit and the Pali languages. There are many universities teaching the languages. A large number of books on these languages have recently been published, some of which are in no way inferior to those published in India, Europe or the United States.

As Buddhism originated in India, most of the Japanese regard India as their spiritual motherland. They are deeply interested in Indian culture and wish to know the background of Buddhism. Probably that is why so many Japanese students are engaged in the study of Sanskrit and Indian culture.

It is indeed a matter of regret that very little is known in India of the works of Japanese scholars due to the lack of knowledge among Indians of the Japanese language.

Although people in Japan do not know Sanskrit, they are familiar with the Sanskrit (Nagari) letters. One finds in Japanese cemeteries many wooden tablets written in Nagari letters. In Japanese temples, there are images of Buddha, Bodhisattvas and other godly beings with Nagari inscriptions beneath them. These Nagari letters are called "seeds" (Bija), each identifying a single divine being.

Japanese Script

Japanese script was no doubt constructed on the basis of Chinese characters. Yet there is a great difference between the two : the Chinese characters are ideographic, whereas the Japanese letters are phonetic like Indian letters. In a sentence Japanese letters are arranged in the same order as in Sanskrit and Hindi. According to legend, the Japanese letters were invented by St. Kobo.

Along with Buddhism, the worship of other Indian gods was introduced into Japan. These gods began to be worshipped later in Buddhist rituals. Indra, originally the god of thunder and most popular than of all the gods to be found in the Rigveda, is adored by people here under the name

of Taishakuten (literally, Emperor of gods or Shakra).

Ganesha, Indian god of wisdom, who has the head of an elephant and the body of a human being, is worshipped under the name of Sho-ten (literally, Holy God) in many Buddhist temples as one who confers happiness upon his votaries, especially in temporal affairs. In Japan we very often find figures of two Ganeshas, male and female, embracing each other.

Serpent Worship

A sea-serpent, worshipped by sailors, is called Ryujin, a Chinese equivalent of the Indian Naga.

Hariti and Dakini, Indian female demons, are also worshipped, the former under the name of Kishimo-jin and the latter retaining its original name.

Bishamon is a Japanese equivalent of the Indian Vaishravana (Kubera), the god of fortune.

Not only Japanese Buddhism but Shintoism also has been considerably influenced by Indian thought. Although syncretism with Buddhism was denounced by the state in the days of the Meiji Restoration, we find a strong Indian influence still remaining in present-day Shintoism. Following are some interesting examples :

Suiten is a Buddhist name. But the god, widely worshipped by people in down-town Tokyo, was originally Varuna (water-god in India) and was introduced into the Buddhist pantheon by esoteric Buddhism, though Shintoists may hesitate to agree with this explanation.

Kompira, a god of sailors, is worshipped at Kotohira Shrine in Kagawa Prefecture on the island of Shikoku. Kompira is a corrupt form of Kumbhira, a Sanskrit word for a crocodile in the Ganges.

Ben-ten (literally, Goddess of Speech) is the Chinese and Japanese equivalent of Indian Sarasvati. Along the seacoast and around ponds and lakes, one often finds shrines of Ben-ten where her image is installed. Some of these images, however, look very erotic and coquettish.

Daikoku, a god of fortune, is a favourite god with the common people. The name is the Chinese and Japanese equivalent of Mahakala, another name for Shiva, the mighty god in the Hindu pantheon, although Daikoku is clad in Japanese robes and has a smiling countenance; he is a benevolent deity.

Cremation Custom

The custom of cremation also was introduced to this country from India. The rituals of our ancestor worship have been tremendously influenced by Indian customs, some of which can be traced back even to those practised by such Indian nationals before the Aryan invasion as the Dravidians, Mundas, etc. The Japanese people offer water, flowers, rice-cakes and incense to their ancestors.

Even with regard to the ideas and ideals that inspire and guide the Japanese in their daily lives, Indian influence is quite noteworthy. One of the virtues conspicuous among the Indians is forbearance. A humanitarian tendency which marks the Japanese national character can be traced to the Buddhist conception of Maitri (compassion).

When such instances mentioned above are considered, it cannot be denied that India in her unique way has exercised a great influence on Japanese thought and culture.

Sincerity is the single virtue that binds Divinity and man in one.

—Senge-Takatomi

Morality and Religion

Sri K. Sabharatnam, M.A.
(*Nagpur*)

Through logic we study the standard of truth and the validity of the various processes of human thought. Aesthetics enables us to study the standard of beauty and realize the worth of our feelings. It is ethics that considers the standard of goodness and is concerned with valour or worth from point of view of will or action. Man is not merely satisfied with understanding the three values of existence. He makes an enquiry into the problem of the ultimate Reality in the nature of things. He desires to realize the same through proper conduct and ideals based on reason and on undying faith which is not blind and for which there is a rationale and which we call transcendental reason.

The germs of all moral action and moral judgment can be found in the habits of the lower animals based on suggestions and imitations. Even among savages, moral consciousness is largely due to mere impulses and customary observances and the law of the tribe. By and by, guidance of conduct by law was evolved. Customs became more definite in the form of laws. A definite conception of justice came to be introduced. With the formulation of definite rules, laws and regulations, the law of reflection followed as a natural corollary. Rules almost inevitably conflict both with custom and with one another. They are found to be too rigid for the guidance of human conduct. Exceptional circumstances do arise and men are led to reflect on the principles that underlie all law and rule. Men learn to guide themselves by principle rather than by rule. It is during this stage that reflective morality is substituded by customary observance. Reflective morality leads in due course to a distinction between moral ideas and ethical ideas or ideas about morality. A moral idea may be obtained out of our spiritual atmosphere. Our idea about morality is formed through reflection upon the moral end.

Moral Laws

A law is a command as well as a rule of conduct. Moral laws can be violated but cannot be changed. Natural laws are constant, all-pervading and inviolable. The laws of a nation can both be changed and violated provided the person violating is prepared to receive the penalty. Laws of Nature are statements about *what is*; the laws of nations are statements about *what must be*; and moral laws are statements about *what ought to be*. They state that something ought to happen and not something that necessarily does happen. According to all theists, moral law is the expression of the perfection of God in man. Maharshi Sivananda of Rishikesh says that it is nothing but the voice of God in man.

In essence, morality is ideal. It is not what men wish and do but what they ought to wish and do. It looks at life from the highest standpoint. It is infinite and leads to life everlasting. Moral sense is nothing but our conscience plus pure intellect coupled with the power of discrimination.

A moral act springs from pure conviction. It is an assertion of our Higher Self. Freedom is its key-note. Spontaneity is its watchword. Any action dictated by fear of punishment from the machinery of law and order or any action done with a motive of self-interest behind it, cannot be called a moral act. It must always

be done on principle and not on mere impulse. It is an act in which we have to rise superior to all personal considerations. Every religion holds that a moral act is the victory of the Divine in us. When truly interpreted, morality does bring man into contact with the ultimate nature of things. The laws of duty, justice and truth are all universal and belong to the nature of things. Morality is not merely a matter of taste, of personal preference or of temperament. It is nothing but an abject obedience to a command from within and self-surrender to the *ought* that constantly sounds within every man, which is Anahata Shabda according to *Yogadarshan*, the voice of God according to Socrates, and the inner voice according to Mahatma Gandhi. It is the free choice of what we cannot avoid choosing, without a sense of shame and dishonour.

Religion and Its Place in Life

The aim of all religions has always been to put man in proper relation with his Maker. It consists in the recognition of the existence of some superhuman controlling Power which should be worshipped with great faith and love and obeyed with reverence. "To discover and to enter into communion with the Ultimate Reality is the aim of every religion. This Reality is in us and yet above and beyond us. It transcends reason and speech. It is above our reasoning power and yet not without reason."

Communion with this reality is not achieved by reason alone but by the whole personality. This requires self-discipline. Hence the purpose of every religion is to lead man from brutal tendencies to divine impulses, from falsehood and unreality to Truth and Reality, from ignorance and confusion to knowledge and enlightenment, from material to moral and spiritual side of life—in short, from the lower self or the ego to the Supreme Reality or Self. Awareness of God is the end of all religions. When human beings are not clearly aware, most awake, they feel that in some sense which is inexpressible, they are the instruments of Spirit. The moment this is realized they outgrow all individualism and selfishness and espouse the cause of their fellow-men. This is because they and their fellow-beings are the expression of the same Spirit. I remind all those who have learnt at school the English poem of Leigh Hunt "*Abou Ben Adhem,*" whose name topped the list of those who loved God because he loved his fellow-men. This is the place of Religion in life and this must be realized. All men should become the instruments of the Transcendent Self and lead lives of harmony, nobility and charity.

True Religion

Every religion has four sides to it—a mythical or legendary side, a ritualistic side, a doctrinal or dogmatic side, and an ethical side. True religion maintains that human life is only the beginning of a vaster and better life to come after death which would depend on how the present life is led by man. It is not a dogma, a mere mythology, a church-opinion, or mere rituals and metaphysics. It is something that is *eternal*. It is an unalterable Law that governs everything and every being that exists or lives in this universe. True religion consists in realization of the doctrines of religion and living according to them and not merely in reasoning about them without the religious feeling.

In this connection I wish to quote Dr. Lilienthal who has made a fine distinction between the two words *religion* and *theology*: "Religion is all those acts, feelings and beliefs which are concerned with doing one's duty to God; theology is the

study of the nature of God and man's beliefs in God. Religion is universal; theology is exclusive. Religion is humanitarian; theology is sectarian. Religion unites mankind; theology divides it. Religion is love, broad and all-comprising as God's Love; theology teaches love and practises bigotry. Religion looks to the moral worth of man; theology to his creed and denomination. Religion is light and love, virtue and peace, unadulterated and immaculate; theology is the apple of discord which disunites and estranges one from another."

Plurality of religions need not divide men against one another. One may say, many wars have been fought in the name of religion and many heinous crimes and atrocities have been committed by human beings behaving like brutes in the name of religion. The pages of history during the days of the empire and the papacy or the communal riots on the eve of the partition of India will bear testimony to this fact. I retort, was it the fault of religions or of men? True religion is the very opposite of violence. Peace is its watchword. If there is no peace, remember there is no religion. Where there is fanaticism, there is no religion. If selfishness, hatred, bigotry and last but not the least, politics and diplomacy masquerade as religion, then there is complete absence of religion. True religion cannot have conflict with the votaries of any religion. If everyone understands his own religion properly and follows it with love and tolerance towards other religions—no religion promotes hatred, intolerance and bigotry—there cannot be religious wars.

Unity of Godhead, Brotherhood of man, the idea of God as our Father, Mother, Master and Friend, watching over our destinies out of pure love and mercy, the moral qualities of purity, patience, humility, self-knowledge, self-reverence, self-control, self-sacrifice and self-reliance, fearlessness, kindness, compassion, truthfulness in thought, word and deed, moderation, toleration, meditation, concentration and realization of the Highest by following these truths—are a general kind of list of common truths of all religions.

Is Religion and Morality Different?

The primary truth of every religion is moral perfection. The Codes of Manu, Parasara and Yajnavalkya, the Yamas and Niyamas of Patanjali, the Upanishadic insistence on Dharma, Daya, Dama, Dana, Shama, Rita, Satya, Tapas and Swadhyaya, the Four Golden Rules and the Noble Eightfold Path of Gautama the Buddha, the Ten Commandments of Judaism, the Sermon on the Mount of Jesus, the moral Codes of Islam and Nanak Panth—all contain ethical teachings of the ideal type for the uplift of humanity.

Morality is a necessary part of religion and so religion includes morality. The two are related to each other as part and whole. Religion has a wider scope than morality. There can be no morality without reference to that which religion holds as its ideal. Thus morality is neither different from nor identical with religion.

If religion binds man to a higher order in the nature of things, ethics is nothing but the response which man and man make to the higher order of things. The reason of justice is not that another wants it and I choose to give it, but that he ought to have it and I ought to give it. Similarly, our duty to others is absolute. It is not conditioned on our will or thought but given to us in and by the nature of things. Ethics realized in this sense is really religion. It is the only religion for the rational man and for a secular state. There is nothing in the nature of morality to hinder it from becoming one with religion. In the funda-

mental and universally recognized sense, morality which is unquestionably a way of acting rather than a way of feeling would become a religion to man. Morality is morality only when it is given religious consecration; religion is truly sacred only when it becomes an exalted moral enthusiasm.

On Meditation

Sri Swami Sivananda

(Text of a Discourse)

Now I will say a few words on meditation, Dhyana Yoga. To meditate is our foremost duty. It is for this we have taken our birth here. To concentrate, to purify, to meditate upon and realize our essential divine nature is our supreme duty. Realization cuts the knots of Avidya, Kama and Karma, and gives us permanent satisfaction, everlasting peace and eternal bliss.

There are various kinds of meditation—Saguna Dhyana for devotees, Nirguna Dhyana for Vedantins, and Jyotir Dhyana for occultists. *Jyotishamapi tat jyotih tamasah paramuchyate; jnanam, jneyam jnanagamyam, hridi sarvasya vishtitam*—Light of lights, which transcends darkness, which overcomes inertia, which is attainable through knowledge, which is present in your heart, is the Supreme Truth. Realization of this Truth is the *summum bonum* of human existence, the essence of all scriptures.

What is the nature of Reality ? It is the Light of lights. It indwells the hearts of all, but is veiled by the shroud of ignorance. This ignorance materializes itself in the lower nature of man, in his negative propensities. His vision is clouded. Consequently, he is miserable. By meditation on the Reality he can attain permanent happiness. That Light of lights, the Reality, which transcends the darkness of nescience, which is above the three Gunas (elements), is close to you, closer than the jugular vein, closer than your breath. How to obtain this ? Through wisdom, through meditation, through cultivation of the positive in you, you will have to obtain this.

Every Indriya (sense) is a light. Every sense of perception is a Jyoti (light), because through the senses of perception you get knowledge of this world. Each of the senses is a light. Intellect is a light. Prana is a light. Who gives light to these ? It is the Light of lights, your own Atma.

Na tatra suryo bhati na chandratarakam
Nema vidyuto bhanti kutoyamagnih.
Tameva bhantamanubhati sarvam
Tasya bhasa sarvamidam vibhati.

The sun does not shine there, neither the moon nor the stars, nor the lightnings. Through Its (God's) light all the objects of this world are illuminated ; the senses and the mind are illuminated. It is the fountain-source for everything. How to attain this Light ?

Satyena labhyastapasaa hyesha atmaa,
Samyagjnanena brahmacharyena nityam,
Antah sareere jyotirmayo hi subhro yam
Pasyanti yatayah ksheenadoshaah.

By truth, by penance, by cosmic consciousness, by practice of self-discipline, celibacy, purity, you will attain this Light of lights. Meditate on this light. Feel that this light is emanating from within you and enveloping your entire being. Feel that this light, having consumed your body, mind and individuality, is now enveloping all the objects around you and the entire world in *toto*, that there is no longer any object without, no separate entity what-

ever, everything having been consumed in this all-pervading Light of lights.

So let us practise meditation—either on this Brahma Jyoti ; or on the absolute void in which is dissolved all objects of the world ; or on the supreme Nirvana from where everything springs and unto which all must return ; or on the all-pervasiveness of Truth, Beauty and Goodness materialized in the glorious Nature and in humanity ; or on the form of your Ishta-devata (personal deity), or of the saints and sages dear to your heart. So let us practise meditation in the early hours of the morning and whenever possible, seated in a steady and easy posture, with a calm and withdrawn mind, with faith, devotion and purity.

Reflections on the Jewish New Year

Sri H.J. Hyam, M.A.

The Jewish New Year or *Rosh Hashana* falls on the first of Tishri, or the seventh month of the Hebrew Calendar. It will be interesting to know why the first day of the seventh month was chosen as the first day of the first month of the year. Among the Israelites, seven was a sacred number. The first of Tishri is not only a New Moon Day but the seventh New Moon Day. The solemnity that clung to every New Moon was necessarily heightened in the cause of the seventh New Moon, which was calculated to awaken serious thoughts in the mind of the Jew. Besides, the seventh day was the Sabbath. Thus, the seventh New Moon came to be the holiest of the New Moons.

In the Bible the Festival is called (1) the memorial of the blowing of the trumpets, or (2) the day of blowing the trumpets. In the Prayer Book, it is known as the day of Remembrance, and (2) the day of Judgment. The terms *Rosh Hashana* came in voque for the first time in the days of Ezekiel, meaning 'at the beginning of the year.'

On the New Year's Day, if it is not a Saturday, the cornet or the trumpet called the *shofar* is blown during the morning service before the Scrolls are returned to the Ark, and during *musaf* or afternoon prayers.

The four kinds of sounds produced by the *shofar* are—(a) *tekiah* the unbroken sound, (b) *shebarim*, the broken sound, (c) *teruah*, the wave-like sound, and (d) the long *tekiah*, the prolonged, unbroken sound. These four sounds are arranged in three sets of blasts. The first is *tekiah*, *shebarim*, and *teruah*, sounded three times in succession. The second is *tekiah*, *shebarim*, and *tekiah*, also sounded three times in succession. The third is *tekiah*, *teruah*, and *tekiah* sounded three times with this exception that the last *tekiah* is the prolonged *tekiah*.

The first sound *tekiah* typifies man's first awakening to penitence—he must search well his heart, desert his evil ways, and purify his thoughts.

The alarm sound *tekiah* typifies the sorrow which a repentant man feels for his misconduct and his earnest determination to reform himself

The last sound, long *tekiah*, is the pure sound which typifies again a sincere resolve to keep the repentant heart incorrupt.

After every set of blasts a pause follows during which devotional reflections are

recited. The first of these sets of blasts is directed to the Angel Sharshia, the second to the Angel Thartiel, and after the third set all Angels are implored to help worshippers to become thoroughly imbued with the meaning of the *shofar's* sounds.

The cornet is sounded for various reasons. (1) This day is the beginning of the Creation when God began to reign over the world, and as it is customary to sound the trumpets at the coronation of a king, we should in like manner proclaim by the sound of the cornet that the Creator is our King. (2) The New Year is the first of the ten penitential days. The cornet is sounded as a proclamation to admonish all to return to God and repent. If they do not do so, they at least have been informed, and cannot plead ignorance. (3) It is to remind us of the Law given us on Mount Sinai. (4) It remainds us of the prophets who were compared to watchmen blowing the trumpet of alarm. (5) It reminds us of the destruction of the Temple, and the fearsome sound of the battle-cry of our enemy. (6) It reminds us of the binding of Isaac who willingly offered himself for immolation, in order to sanctify the Holy Name. (7) When we hear the terrifying sound, it reminds us to humble ourselves before the Supreme Being. (8) It reminds us of the great Day of Judgment when the trumpet is to be sounded again. (9) It reminds us to pray for the time when the scattered Israelites are to gather together as promised in Isaiah. (10) And, finally, it reminds us of the Resurrection of the Dead, and our belief therein.

On the New Year's Day, relatives and friends visit one another and meet with the greeting "a happy New Year; may you be inscribed for a Good Year in the Book of Life."

It is customary to eat honey and apple on the eve of the New Year which is expressive of the wish that as honey is sweet so may the experiences during the year to come be of a pleasant variety.

On the afternoon of the Jewish New Year, it is still the custom for very many Jews to betake themselves to the seashore or to some river or flowing brook to invoke the forgiveness for their sins, and symbolically cast off the sins into the depths of the waters and cleanse themselves with their purity.

The Message of the New Year is indeed less for the race than for the individual.*

NEW YEAR'S MESSAGE

Sri Swami Sivananda

(Continued from page 1)

the forces of evil—this alchemy of truth, love and purity. Let humanity learn from the lessons of the past; let their relevance be justified in forging ahead with wisdom and discretion. Let divine life guide the destinies of the world. Let every individual, casting off the garment of materialistic perversion, fear, weakness and hate, put on the holy robe of truth, love and purity,—of goodness, amity and brotherhood. Herein lies the salvation of man, the salvation of the world.

I wish everyone a very happy new year of peace, prosperity and spiritual enlightenment. May God bless all.

* The Jewish New Year begins in the month of September.

Verses from.....

Vivekachudamani

Sri Swami Narayanananda

कः पण्डितः सन् सदसद्विवेकी
श्रुतिप्रमाणः परमार्थदर्शी ।
जानन् हि कुर्यादसतोऽवलम्बं
स्वपातहेतोः शिशुवन्मुमुक्षुः ॥३३६॥

336. Who is that learned one, who discriminates between the real and the unreal, who is a seer of Truth, who holds the Sruti as authoritative, and who yet knowingly takes shelter like a child in what is unreal, which is the cause of his own downfall ?

Notes: कः=who ; पण्डितः=learned one; सदसद्विवेकी=one who discriminates between real and unreal ; श्रुतिः=scripture; प्रमाणः= authority; परमार्थदर्शी=seer of Truth ; जानन्= knowing ; हि = indeed ; कुर्यात्=shall do; असतः =of the unreal ; अवलम्बम्=support ; स्वपातहेतोः=one's downfall ; शिशुवत्=like a child ; मुमुक्षुः=aspirant.

Commentary: Here reference is made to one who is well-versed in scriptures. It is possible for one who is ignorant to identify himself with things perishable. But how will the learned commit the mistake, knowing the difference between the perishable and the imperishable ? The meaning is clear that no one would be so foolish as to cause his own downfall by knowingly entwining oneself with what is unreal, by relinquishing what is real and is conducive to peace, bliss and happiness.

Sruti Pramana: One who believes in the validity of the scriptures. Apart from being a Viveki, by the knowledge of scriptures, all causes of ignorance are removed and there is no reason why one should still stick on to what is unreal.

देहादिसंसक्तिमतो न मुक्ति-
र्मुक्तस्य देहाद्यभिमत्यभावः ।
सुप्तस्य नो जागरणं न जाग्रतः
स्वप्नस्तयोर्भिन्नगुणाश्रयत्वात् ॥३३७॥

337. For one who is attached to the body, etc., there is no liberation, nor does the liberated one identify himself with the body, etc. While sleeping one is not awake, while awake one is not asleep, for there is distinction between the two states.

Notes: देहादि=body, etc.; संसक्तिम्= attachment ; अतः=therefore ; न=not ; मुक्तिः= liberation ; मुक्तस्य of the liberated ; देहादि= body, etc.; अभिमतिः=identification ; अभावः= non-existent ; सुप्तस्य=of the sleeping ; न= not ; जागरणम्=waking ; न=not; जाग्रतः=of the waking ; स्वप्नः=dream ; तयोः=of the two भिन्नगुणाश्रयत्वात्=being dependent on different qualities.

Commentary: As long as one is attached to the body, there is no question of one's liberation (Mukti). But when one is liberated, one is not at all attached to anything. These two are such distinct conditions that there is hardly anything common between them.

Just as the waking man is distinct from the one who is asleep and *vice versa*, the learned and the foolish are distinct in their characteristics. You need not doubt that the realized one will act like an ignorant man or that an ignorant man can successfully put on a show of learning. Both are impossible. There is no darkness where there is light. There can be no co-existence of darkness and light in any condition. If one identifies oneself with the body and yet says he is liberated, he is simply befooling himself. It is impossible

अन्तर्बहिः स्वं स्थिरजङ्गमेषु
ज्ञात्वाऽऽत्मनाऽऽधारतया विलोक्य ।
त्यक्ताखिलोपाधिरखण्डरूपः
पूर्णात्मना यः स्थित एष मुक्तः ॥३३८॥

338. He alone is liberated who, perceiving himself to be identical to the Supreme Self, within and without, in the moving and the static objects, leaves all superimpositions, identifies himself with the Absolute, and rests in the fullness of the Atman.

Notes: अन्तः=in; बहिः=out; स्वम्=oneself; स्थिरजङ्गमेषु=in the moving and static: ज्ञात्वा knowing; आत्मना=by self; आधारतया=by the support of; विलोक्य = seeing; त्यक्ता= having left; अखिल=all; उपाधिः=superimpositions; अखण्डरूपः=infinite nature; पूर्णात्मना= by the Self which is full; यः=who; स्थितः= stays; एषः = he; मुक्तः = liberated.

Commentary: One having had even a glimpse of the Reality will not mistake the body for the Atman. All differences of "inside" and "outside" will vanish for him. Objects as they are, will cease to exist as objects giving pleasure and pain. He will enjoy the unmixed bliss of the Supreme in all conditions. The highest illumination will be his. All doubts will take leave of him. He will have no attachment for this mundane world. No object will bind him. Illusion will not cloud his vision. His mind will remain ever unruffled by the pairs of the opposites, likes and dislikes, and so on. Though living amidst worldly people his will be a liberated existence. Such an one alone is considered to rest in the Absolute.

Message to the Youth

Sri Swami Sivananda

Never do I discover myself wrapt in such boundless an enthusiasm and so immense a delight as when I am brought into the presence of youth, the youth in whom I perceive many a concealed gem, and from among whom must arise the great names that would guide the destinies of mankind.

It is the perception of the numberless potentialities, possibilities, powers, and faculties latent in each youngster that inspires my zeal to address myself to the youth on the aims and the ends of their precious lives and on the means thereto.

Arouse yourselves to the spirit of selfless service and be a witness to the numberless benefits it confers upon you. Let hard work, self-discipline and a burning aspiration for ever-expanding knowledge be the distinguishing features of your everyday living.

For the little price of discipline, hard work, spirit of sacrifice and selflessness, ardent love of inquiry, you would reap the harvest of greatness, the keen pleasure of having aided in your own way the furtherance of collective human progress, peace, and happiness.

Constantly bear in mind the supreme importance of perfect moral action in life and noble spiritual aspiration. Always strive to build up yourselves, to enrich your personalities, to heighten the powers of your mind, will and character.

The spirit of goodwill and understanding among one another determines the development of the human personality. Cultivate yourselves. Do something useful. Never lose faith in the goodness of humanity or in the boundless inner powers latent within yourselves.

The Divine within you is a matter of

immediate intuitive experience, not of intellection or of mere belief. Spend a few minutes of the day in heart-felt prayer, repetition of the Lord's name, and meditation on divine attributes. Always cultivate virtuous qualities, and try to overcome defects and weaknesses.

Draw strength, peace, happiness and joy from a sense of the Lord's immediate Presence. If only you could take to the necessary self-discipline, cultivation and development of noble traits, each of you would not only be great in the eyes of the world, but finally attain the highest spiritual consciousness while yet working and moving here on earth.

May God bless you all !

(A Message sent for the Yuvak Conference held recently at Nairobi)

Life Story of R. Anantakrishna Sastri

Sri K.V. Ekambaram

(Here is a brief life-sketch of a distinguished Sanskrit scholar and a selfless messenger and resuscitator of the ancient spiritual lore of India. Less than a year before his passing away, Sri R.A. Sastri held classes on the Upanishads at Sivanandanagar, Rishikesh, in 1949. He was related to Sri Swami Sivanandaji Maharaj.)

On June 24, 1950, *The Hindu* observed :

"The death of Mr. R. Anantakrishna Sastri, popularly known as Pandit R.A. Sastri, at Nagerkoil in June 15th at the age of 84, removes from our midst an erudite scholar. He devoted his long life to the study and propagation of our ancient learning. Though he came of a poor family in Aryanayakipuram near Tirunelveli, he had at a very early age gone out far and wide in search of knowledge. One of his patrons was the late V.P. Madhava Rao, then the Dewan of Mysore and another was the late Gaikwar of Baroda. His learning and zeal made him useful to several libraries and institutions in India which acquired, through his help and influence, valuable Sanskrit manuscripts on various branches of knowledge. Many and varied were his literary contributions during the last 50 years. His English translations of *Lalita Sahasranama* and *Vishnu Sahasranama* are well-known. He was a great traveller, and went as far as the Arctic regions to see the midnight sun on which he wrote a brochure. He later toured in Europe and in Rome saw the Pope. In Paris he gave, at the request of Prof. Sylvian Levi, two gramophone recordings of Vedic recitals. Simple and austere in habits, ever active and vigorous, he kept perfect health in body and mind to the last and gave all his time and energy to the study and teaching of Hindu philosophy and religion. In December 1949 he held Upanishad classes in Rishikesh near Hardwar. "

Pandit Sastri had heard from his teachers and knew from allusions in the works he studied of the existence of rare and precious commentaries, the prized possession and heir looms of an unbroken line of Pandits and Scholars, neglected alas, by their scions lured by the glamour of the imperial tongue and its opportunities for ambition. He felt that the day would soon dawn when there will be a revival of interest in these palm leaf manuscripts enshrining the glorious culture of India and he threw himself to the task of collecting and preserving them for posterity in a spirit of dedication with the zeal of a missionary. For this purpose he was never tired of travelling into the most interior of villages, many of which were inaccessible

except by foot. If it were the marshy places in Bengal he rode over elephants and if it were the plains, covered 30 to 40 miles on bicycle which is not attempted by everybody. The following write-up attempts to detail his life and if it should excite our young men to emulate the zeal with which he pursued the one aim in his life, this brief life-sketch would not have been written in vain.

Boyhood

Pandit R.S. Sastri was born in the village of Ariyanayakipuram in Tirunelveli District, in the year 1866. This is one of the beautiful villages on the left bank of the river Tamraparni. The green paddy fields in the middle of which the village stands like an island will charm anybody. The lands irrigated by the Tamraparni are known to fetch the highest prices in Madras State. The river itself normally carries crystal clear water and with its fine sandy bed will entice anybody to bathe in its cool waters. In the monsoon, that is, in the months of July and August, a bath in the river with the Western Ghats in the background and their tops shrouded by dark rain-bearing clouds and the strong breeze from the West with the attendant drizzle for which Tirunelveli is famous, braces both the mind and body of the bather. Naturally nobody in the village, old or young, misses a morning bath in this beautiful river. In summer, of course, the evenings on the river bank are very pleasant. Boys and children gather to have their games on the dry sand. And the day's work and play get rounded off by a pleasant bath in the river. It was in this beautiful village that Pandit R. A. Sastri was born and his early life in such rural surroundings made his habits simple, his body robust, his heart attuned to Nature and his spirit adventurous and spacious. In those days the schooling was only getting by heart Sanskrit Slokas which the local Pandit taught to the boys of the village who gathered on the pial of some big house. In due course, Sastri mastered all that his pial teacher could teach. His thirst for increasing his knowledge, especially of Sanskrit, was great and he felt his pial teacher could not take him far. His parents did not like his mischievous pranks and so one day he chose to run away from home to distant Mysore, the beautiful city about which he had heard. While at Mysore, he continued his studies in Sanskrit and after a while having made substantial advance in literature and attained proficiency in the Sastras, left for Madras.

Work at Adyar Library

At Mysore, with its beautiful climate, Pandit Sastri had grown into a fine youth. He had a very fair complexion and a good personality, and with his knowledge of Sanskrit he became a good friend of even European scholars. Though he had not read in a regular school he could talk some English, in which he gained fluency by his contact with Englishmen. In the year 1890 he came into contact with Dr. Oppert of Madras and received a good training from him in the Government Oriental Manuscripts Library. Sri Subramanya Iyer, then a Justice of the Madras High Court discovered talent in the young person of Pandit Sastri and encouraged him to go over to the Theosophical Society at Adyar. There Sastri taught Sanskrit to such of those Englishmen who wanted to learn that language. This in turn enabled him to improve his knowledge of English. He was subsequently appointed the Librarian of the Theosophical Society, which gave him the inspiration for his future activities. Many manuscripts passed through his hands, most of them in a bad condition. This made him think that unless

vigorous efforts were made to collect and preserve the valuable manuscripts lying in the huts and hovels all over India, they might be lost for ever to posterity. His stay in the Adyar Library, was a training ground for him. Between the year 1892 and 1901 he had collected about 12,000 manuscripts and indexed and arranged them in a systematic way.

Adyar was not considered as part of Madras City in those days, separated as it was from the busy portion of the city by vast areas of cocoanut plantation. Travellers to Adyar were always afraid of going along the road after dusk because of bandits who obtained shelter in the thick plantation. But Pandit Sastri had known no fear from his boyhood. His work was his only aim and on many a night he travelled back to Adyar in darkness with the manuscripts, never worrying himself about his young wife and children he had left at home. Once some bandits stopped his bicycle, but when they saw the Pandit talking to them freely, they calmed down and admitted that it was hunger that made them pursue their nefarious activities. The Pandit tactfully arranged with them that he would deliver some rice to them every month and thereafter there were no thefts anywhere round about that place.

It was in Adyar the greatest tragedy in his life happened. He lost his young wife who died after she gave birth to a child. This, of course, completely changed his outlook in life. Leaving his young children to the care of his elder brother, he retired to the Himalayas. There he grew a beard and went about his job of collecting manuscripts. Finally he was persuaded to take another wife and he came back to the South.

In Mysore

In 1902, Pandit Sastri offered his services to the Government of Mysore. There, under the guidance of the late A. Mahadeva Sastri, till 1911, he was instrumental in gathering over 12,000 manuscripts which formed the nucleus of the present Mysore Government Oriental Manuscripts Library.

The talented Dewan of Mysore, the late Sri Seshadri, was very fond of the young Pandit. He always used to take Sastri with him on his tours, especially for his summer sojourn at Ootacamund. Whenever he was free, he used to study Sanskrit with the Pandit and, intelligent as he was, he used to have interesting discussions with him. This contact with a great man was of immense benefit to the Pandit himself who was always in his life disciplined and business-like. Pandit Sastri was a very early riser and would finish his bath and Pooja before the sun rose. He worked all through the day, and whatever might happen, never kept late hours at night. These regular habits enabled him to maintain perfect health to his last breath.

Life At Baroda

It was a bright afternoon, at Ootacamund. A young man entered the respectable building of the Nilgiri Library and asked the Librarian if a good edition of the Bhagavad Gita was available. The librarian smiled and said he could give any English novel but not the Gita. On this the young man wanted a suggestion as to where he could get it. The librarian pointed to a building down below the valley, where Pandit Sastri lived and said " There is a Pandit who gives lectures in Sanskrit in the evening. Many respectable people seem to gather there. He might be able to help you." This Pandit, from his very early days loved cool weather. He always avoided the summer of the plains and was a regular visitor to Ootacamund, during the hot season. This practice he kept up almost till his death. His wants were few

and his habits were thrifty. To him enjoying the cold weather was more important, than staying in a luxurious home, and so he always got into some small house or even an outhouse of a big bungalow. He bathed very early, even in Ootacamund under the public tap and preferred to sleep at night with windows open. Besides his regular work, he took pleasure in holding classes in Gita or Upanishads in the evenings for those who cared to hear him.

The man referred to above was an Aide-de-Camp of Late Sayaji Rao Gaikwar of Baroda. The Gaikwar, as is well-known, was a learned person and was fond of classics. So he had sent his A.D.C. to fetch a copy of Gita for his reference. The A.D.C. met the Pandit in due course and went back to the Gaikwar with the news of his new friend. Prompt came the next day, a request to the Pandit to meet the Gaikwar. This was a turning point for a new career. The Gaikwar wanted the Pandit to organize a Sanskrit manuscripts library for him at his capital at Baroda. He offered very attractive terms and gave him permission to tour freely all over India every year so that the maximum number of manuscripts could be collected. The Pandit accepted the job with enthusiasm because he felt that through this job he could achieve his life's ambition. He joined this new service in 1912. He worked with great enthusiasm. The Gaikwar gave him introductory letters to the various rulers in India to assist the Pandit in his mission. The Pandit, of course, was never tired of travelling. His son and four daughters were grown up by this time and were settled in life. His second wife was an active young lady and assisted him considerably in his work. She kept his travelling kit to the very minimum. The whole kitchen utensils were assembled in just two buckets. Whichever place they reached in their tour, Mrs. Sastri would unpack her things in no time and start cooking food for her husband because she was particular that her husband should eat only wholesome food prepared by her. In the various guest houses though luxurious food was offered to the state guests, Mrs. Sastri would cook her own Tamil food and never was ashamed of doing the various chores connected with it. In the evenings, when her husband returned with his dusty collection of manuscripts, she would receive them, dust them and help him in retying them. She had also picked up gradually both English and Sanskrit and was of very great assistance in his work. Admiring the good care with which she looked after her husband, many a distinguished person whom her husband met used to tell her jokingly that it was she who was responsible for all the successful work of her husband.

Quest for Manuscripts

The manuscripts that Pandit Sastri got were of different kinds. Generally they were in palm leaves written about three or four centuries back. The language was usually Sanskrit though the script was in different local dialects. Some of them had even wonderful drawings. I had seen one got from the Hampi area which had on each page at one end a circle of about one inch radius and either had a number of concentric circles in it or had many arcs passing through the centre, so carefully done that there was not a single flaw. Even with the latest mathematical instruments it will be difficult to do such accurate work. Manuscripts from North India were generally written on hand-made paper. One manuscript was discovered near Mt. Abu which consisted only of seven leaves but had the whole voluminous Ramayana written in it in very minute characters. Many had even paintings on them.

Mr. Sastri adopted all kinds of tactics to secure manuscripts. In one of the villages in Gujarat there was a learned Pandit who had a huge collection of manuscripts handed over to him by his ancestors. Nobody could persuade him to part with them even though he was repeatedly told they would be cared for and also edited and printed if they were useful. So Sastri had to adopt new methods to get these manuscripts for the Baroda Library. One evening he put on a bigger *kumkum* mark on his forehead than usual and with a *rudraksha* in his neck, walked with his wife along the village street, in which the Pandit lived. The local Pandit was doing his *sandhya* seated on a *pial*. The sight of a middle aged couple dressed in a garb not worn in that part of the country naturally attracted his attention. Sastri while just in front of the house, went on telling his wife in Sanskrit that in that house learned men had been living for ages. This still further roused the aged Pandit's curiosity. Some strange people, coming from a distant place and that a husband and wife apparently very orthodox but going together, talking perfect Sanskrit and telling in the very front of his house, that this was the abode of Goddess Saraswati—this was too much for him. So he invited them, though they were strangers. This little breach in the defence, this small crack in the wall, was enough for the intrepid strategist. He waxed eloquent in Sanskrit and within a short time had persuaded the old man to donate all the old manuscripts, which were lying moth-eaten, to the Central Library of Baroda. He knew the fickleness of human nature and the peril from second and third thoughts to generous impulses. He never allowed any time lag between promises and fulfilment. So he immediately took over the manuscripts which to him were more precious than all the wealth of Ormuz or of Ind, and packed them up without any assistance. So the manuscripts in that remote village of Gujarat were soon lying in gunny bags at the railway station next morning.

Many such interesting incidents he met in his quest for manuscripts. These anecdotes he used to relate to his grand-children later in life. Once he asked me to meet some Pandit in a village near Conjeevaram and get from him some manuscripts. Out I went with great enthusiasm thinking that it was a chance to imitate Sastri's conversational ability and his cleverness and that I would surprise him with a bundle of manuscripts. I reached the village in the afternoon, met the Pandit, gave a long talk on the Sanskrit libraries in India and the Gaikwar of Baroda, the low ebb to which Sanskrit had descended, and at last about the Pandit, and so on. The net effect of it all was only a plateful of not quite hot *pulyorai* and some cold water! And he sent me off empty handed, though with a solicitous and tender adieu, remarking that it was getting very dark and late. Only then did I come to know how difficult it was to wrench a few manuscripts from the conservative Pandits. They were so sentimental that they would rather allow their manuscripts to decay, eaten by termites, than to donate them to a Public Library.

(To be concluded)

Wonder is the beginning of wisdom in learning from books as well as from nature. If you never ask yourself any questions about the meaning of a passage, you cannot expect the book to give you any insight you do not already possess.

—Mortimer Adler

Importance of Literature in the Divine Life Movement

Sri V.N. Naidoo

(A Paper presented at the First Divine Life Conference held at the St. Aidan's Hall in Durban, South Africa)

Stray scraps of paper jotted down in the foothills of the Himalayas formed the first manuscripts containing the soul-elevating thoughts of Sri Swami Sivananda, our great Master—thoughts which are now bringing about a rapid transformation of hundreds of spiritual aspirants.

Such was the desire of Sri Swamiji to share his spiritual treasure with others that when a man offered him five rupees for his milk, Swamiji utilized the money to publish his first pamphlet, titled *Brahma Vidya*. Thereafter, the outpourings of his illuminated mind continued ceaselessly until today we find the Sivananda literature in every nook and corner of the world.

There is no one who is not captivated by the writings of Sri Swamiji. The reason for this is simple. This great Sage is the very embodiment of his own teachings. His life itself is the best commentary on the two hundred books that he has given to the world till now. His unique short sentences, his simple but arresting style, and, above all, the spiritual power contained in his words do not fail to bring about a change in the reader and uplift him to lofty feelings.

To make his writings more palatable to the people of all kinds of temperaments, Sri Swamiji uses dynamic methods. Deepest spiritual truths are revealed through simple stories and parables. Subtle philosophical problems are expounded for the easy understanding of all by means of plays and one-act dialogues. The true inner meanings of the scriptures are portrayed in the form of songs and blank-verse poems. His humorous 'recipes' and 'prescriptions' for the cure of all bodily ills and mental afflictions are novel and unique in the field of spiritual literature.

After the tradition of our ancient Rishis, Sri Swamiji has freely shared his vast knowledge through his two hundred books. It can be said without any fear of contradiction that his literary charity is without any parallel. Last year, more than one hundred thousand rupees worth of books had been distributed free to aspirants and to libraries all over the world. Important universities and personalities of every country get his publications. Sri Swamiji firmly believes that the gift of knowledge is the greatest gift that one can make to mankind.

Why does Sri Swamiji give so much importance to spiritual literature? He believes that the written word serves us as a permanent reminder long after the spoken word has been forgotten. It gives the reader an opportunity of having the company of a sage through his books. It is well-known that Satsanga (holy company) is the most potent way to enter into the stream of spiritual life and realize God, and if one does not have the positive presence of a saint, one can have his company through his books.

So important is the publication of literature in the mind of Sri Swamiji that when someone said that some of the publications of the Society might be discontinued owing to the low financial resources, Swamiji humorously but pointedly remarked that actually he wanted to increase them.

At the moment a number of monthly journals and a weekly magazine are being published from the Ashram. *The Divine Life*

magazine, which is the official organ of the Society, has a circulation of over eight thousand. There are also *Wisdom-Light*, a monthly publication for the members of the Society, the *Yoga-Vedanta Forest University Weekly*, *Health and Long Life*, and *Yoga-Vedanta* (the Hindi monthly magazine). Besides the journals mentioned above a large number of tracts and pamphlets are also being printed. Pamphlets ranging from a few pages to large volumes of over seven hundred pages are turned out from the Ashram's printing press.

Dissemination of spiritual knowledge through books and pamphlets should be the principal aim of Divine Life Branches. At the Ashram, Sri Swamiji is often heard to mention that he is compelled to neglect the other projects for the expansion of the Ashram owing to the money being diverted to the printing press. He believes that if the money is used for the printing and the distribution of books instead of building rooms then thousands more will be benefited. The world is thirsting for spiritual enlightenment and he must give as much as he can while his body lasts. He himself supervises the work of the press personally and is careful about the details. And all the work he wants to be done with great rapidity; "D.I.N." (do it now) is his favourite exhortation !

Any careful observer of the Divine Life Movement will see that the whole success of the mission has been due to Swamiji's distribution of books. In fact, he has also said that he could serve humanity better through his books than through his speeches and tours. That is why he is loathe to leave the Ashram although people all over the world are clamouring for his *darshan*. To expand this form of service, Sri Swamiji is keen to instal at the Ashram new machinery to print more and more books. The press has already purchased a new cylinder printing machine and is expected to get a linotype machine in the near future. At present the press has three printing machines and other automatic binding accessories. Swamiji is full of enthusiasm when he sees a pamphlet or booklet published by one of the Branches of the Divine Life Society.

When the Durban Branch started the publication of *Path to God-realization* about five years ago the magazine then was being issued once in three months. Once they desired to miss an issue and utilize the money for the purpose of purchasing a set of books from the Ashram for their library. Back from Sri Swamiji came the reply that he was sending a whole set of his books but on no account should an issue be missed. "Once a good thing has been started it should be carried on at all costs," he said.

Here in South Africa also we can see that it is our literature that has brought about the rapid expansion of the Divine Life Movement. It is the literature that paved the way for the opening of many branches of the Society. The Pretoria Branch was formed after Sri Sivananda-Bhicka Chiba found our journal in a backyard. Everywhere there is a hunger for spiritual knowledge, and the inspiring and soul-elevating message of Sri Swamiji readily appeals to all people. Here also we are following the example of Swamiji by distributing the literature freely. *The Path to God-realization* which appeared quarterly in the beginning now appears every month through the kindness of our sponsors. Our debt of gratitude to these people who sponsor the magazine cannot be repaid. Their services to the Divine Life cause are unrivalled. Surely they shall win the grace of God and the gratitude of hundreds of spiritual aspirants. If one person can turn to God through th e

publication of a thousand booklets, then the purpose has been served.

Besides the *Path to God-realization*, we also run a monthly pamphlet called *Light Divine*. This is being printed in our small press which is being managed by Sri Dharman who has been rightly called a gem among Divine Life members in South Africa. In the two years since the installation of the Society's press at Durban, over one hundred and fifty thousand copies of pamphlets have been printed. A large number of other works has also been turned out. Sayings of Swamiji on the envelopes, on the letterheads and on cards have had wonderful effect on the recipients. Sometime ago about twenty thousand page-marks containing Swamiji's instructions to children were printed and distributed in schools. There was great demand for these and today the "Divine Life For Children" page-marks has become famous. "Twenty Important Spiritual Instructions," "Sadhana Tattwa," and different Messages by Swamiji are some of the other literature already turned out by the Durban Branch of the Society.

The Johannesburg Branch runs a bi-monthly journal, in Gujerati titled *Hari Darshan*, and the Pretoria Branch is lately bringing out the teachings of Swamiji in the form of his Spiritual Lessons, 23 parts of which have been already published. Everyone of the readers of these lessons have commented highly about them.

The present needs as far as literature goes are more reading matter for children and increase in the circulation of the journals so that they could reach many more people than at the moment. They should reach all schools. The literature for children should contain stories from the scriptures, adapted and simplified so that the children could easily understand them. The Divine Life Message has yet to reach the doors of the thousands who are in need of this treasure.

Throughout the world there is a vigorous dissemination of the teachings of Sri Swamiji and other saints by the Branches of the Divine Life Society. Sri Swamiji has revealed many truths hidden in the scriptures, truths that were not given to ordinary men. Many Mantras and Yoga practices have been conveyed to spiritual aspirants by Swamiji. All this could not have been possible had he not placed due importance upon literature and given priority to this form of service over all others. May Sri Swamiji live long and guide us on the path leading to the feet of the Lord!

A TELEGRAPHIC MESSAGE

Sent by Sri Swami Sivananda for the Second Seminar and Conference of the Union for the Study of Great Religions, held in Madras during the last week of December, 1956.

Grand success to second Seminar. (The) Union (for the Study of Great Religions) constitutes great cause heightened in importance by recent international crises. Dynamic function of religion consists in awakening highest powers of human consciousness. Affirmations of religious thought implies in men possession of moral goodness, loving kindness, unrelenting service, which make corroding international materialistic designs impossible, (which are) responsible for human unhappiness. History evidences civilizations crumble, unsustained by vitality of religious awareness. May (the) Conference arouse interest of (the) eminent in Madras in (the) cause of (the) Union which renders ideals of all religions living shaping forces. (May the) Almighty bestow upon (the) members strength and numberless resources for service. —Sivananda

ACTIVITIES OF D.L. SOCIETY IN INDONESIA

Sri Khushiram C. Devnani

(Divine Life Society, Malang, Indonesia)

[From a Speech delivered at Sivanandashram on 12th December, 1956]

A Branch of the Divine Life Society was opened in Malang on 28th January, 1956, at the instance of Mr. Kwee Liong Tian, Mr. Tjiat Ing, Mr. Moeslim Dalid and myself, who have been in correspondence with Swamiji for a number of years. It was with the help of other Chinese friends also, I should say, that the Society was opened. Thereafter we came in contact with General Sukanto, Chief of the Indonesian Police, who visited this Ashram in October 1955. He infused in us greater interest in the activities of this Society. After sometime, another Branch was established in Djakarta under the presidentship of Gen. Sukanto himself.

At first we used to print in the form of pamphlets, Swamiji's teachings in English, but later on, we began to publish them in the Indonesian language also, simultaneously. We then started a separate monthly News Bulletin in the Indonesian language. Now we have a Library Department, too. Very recently, another D.L.S. Branch in Indonesia has been opened in Surabaja.

The people of Indonesia pressed me very much to request Swamiji that he should make a trip to Indonesia. But Swamiji's health does not permit, and so Swamiji has very kindly agreed to send someone else. We have no one in Indonesia to guide the people in the path of Yoga. They have got a very keen interest in Asanas. That is why Swamiji has agreed to send his disciple Swami Vishnudevananda, who is well-acquainted with Asanas, to Indonesia.

MESSAGE TO THE PEOPLE OF INDONESIA

Sri Swami Sivananda

It is with great joy that I greet the pious, good and glorious people of Indonesia. I rejoice that the Lord has given me this opportunity of recording a few words on the tape and to express my great admiration of the divine work that is being carried on in Indonesia by the noble, selfless devotees of the Lord. General Sukanto is a saintly soul and under his inspiring leadership the dynamic selfless workers have carried aloft the banner of divine life, bringing light, peace and prosperity to the people of South East Asia. I am delighted that sincere seekers after Truth like Sri Lim Wan Tjie, Sri and Srimati Kushardjono, Sri Margono, Sri Van Gennep, Sri Hudioro of Djakarta, Sri Kwee Liong Tian of Surabaja, Sri Tjiat Ing, Sri Moeslim Dalid and Sri Khushiram of Malang, have all joined together in hearty co-operation to create powerful Divine Life Centres in Indonesia.

Divine Life of Truth, Love and Purity alone can unite mankind in loving brotherhood. Cosmic Love and selfless service will remove all barriers that separate man from man and promote goodwill among all men of all nations. Spiritual regeneration of man will promote world-peace and prosperity. Therefore, disseminate spiritual knowledge. Broadcast the message of oneness. There is only One Self that dwells in all beings. Life is One. God is One. Religion is One. That is the religion of Love, the religion of the Heart. Love all: for the One God dwells in all. Let this cosmic love flow through your entire being in the form of selfless

service. Selfless service is love in expression.

With this service and love, combine meditation and singing of the Lord's Name. The heart will be purified quickly. You will soon have vision of the all-pervading Divinity. You will all shine as great saints and sages, beaconlights for humanity. Indonesia is truly a blessed land to have given birth to such saintly souls as General Sukanto and others. May God bless you all with health, long life, peace, prosperity and Eternal Bliss.

Ashram News and Notes

THIRTY-FIFTH YOGA-VEDANTA CONFERENCE

The 35th All-India Yoga-Vedanta Conference, also known as the Sadhana Week-end, was held at Sivanandanagar from December 28th to 31st, 1956, under the presidentship of Sri Swami Sivanandaji Maharaj. Spiritual seekers from different parts of this country and a few from abroad participated in the conference which discussed the ways and means for giving a practical bearing to the teachings of Yoga and Vedanta in tha daily life of the individual and the masses.

On all the four days, the programme began at early dawn with group meditation and prayers, which was followed by a practical class on Hatha Yoga. Then there were the forenoon, afternoon and night sessions, when discourses on the various branches of Yoga and on the general principles of religion and spiritual life were given by learned Mahatmas and other scholars, alternated by music performances, instrumental and vocal, by devotees.

On 29th December, a Mantra-writing competition was held and prizes were awarded to competitors.

Among those who spoke at the Yoga-Vedanta conference were Sri Raghavacharya, founder-principal of the local Darshan-Mahavidyalaya, Swami Chidananda, Swami Krishnananda, Swami Harisharanananda and Swami Jyotirmayananda. In the music group, the participants were Swami Parvatikarji Maharaj of Badrinath, who played on *swaramandali* and *rudraveena*, Swami Vidyananda (*veena*), Sri Arvind G. Gadkar (mandolin), and Swami Nadabrahmananda and Swami Sangeetananda who gave vocal recitals of Hindustani and Karnatik styles of music, respectively.

At the close of the night sessions, Sri Swami Sivanandaji Maharaj gave his usual instructions through his songs, containing the fundamental tenets of spiritual life.

Among the participants in the Yoga-Vedanta conference were Sri R.C. Joshi of the North-Eastern Railway, Sri and Srimati A.J. Van Gennep of Indonesia, Sri Bhicka Chiba and Sri Dharmalingam of South Africa, Sri Lakshmi of Suva (Fiji Islands), Sri Sivananda-Zepporah of Australia, Swami Dayananda of France, Sri Beatrice Vigo of New York, and Swami Parvatikarji Maharaj of Badrinath.

ALL-WORLD RELIGIONS FEDERATION

The three important events at this bi-annual conference of Sivanandashram were the celebration of the 13th foundation anniversary of Vishwanath Mandir, and holding of the 20th and the 18th sessions of the All-World Religions Federation and the All-World Sadhus Federation, respectively.

The All-World Religions Federation stressed on the necessity of giving a dynamic and vigorous impetus to the task of promoting religious understanding and spiritual unfoldment on a world-wide basis, for the implementation of which it solicited the co-operation of all public institutions, especially the religious organizations of all denomenations. The Federation also urged all educational institutions to promote spiritual studies on a universal basis.

ALL-WORLD SADHUS FEDERATION

The All-World Sadhus Federation devoted its deliberations on how best to utilize the services of the large communities of individuals exclusively dedicated to spiritual life, and solicited their support for the propagation of non-sectarian religious teachings among the masses as well as their active participation in promoting the general welfare of society.

CELEBRATIONS, DISCOURSES, MUSIC PERFORMANCES

The Ashram celebrated the Christmas Eve on the night of 24th December. A Christmas tree, placed at the centre of the Satsang Bhavan, was beautifully decorated and colourfully illuminated. Sri Sivananda-Zepporah recited a poem specially composed for the occasion, after which she joined in singing a carol with Sri Van Gennep and Sri Florence Theodora. Sri Dharmalingam and Swami Dayananda then sang two other carols, and Swami Chidananda spoke on the life and teachings of Jesus Christ. Among others who also spoke on the occasion were Sri Van Gennep whose theme was "spiritual significance of Christmas," and Sri Beatrice Vigo who described how Christmas was celebrated in America. The Christmas message by Sri Swami Sivanandaji Maharaj was earlier read out and the special Christmas Number of the *Yoga-Vedanta Forest University Weekly* distributed. The function concluded with the screening of coloured slides depicting the last year's Christmas celebration at the Ashram, and Kirtan and prayer by Sri Swamiji.

During the month of December, Swami Parvatikarji Maharaj conducted the recitation of the Bhagavata Purana which he himself has rendered, in abridged form, in Hindi poetry and set in popular ballad tunes. He also gave several performances on *swaramandali* and *rudraveena* in which he has earned a special distinction.

On 5th and 6th January, Sri Sivananda-Vani, producer of music at the Delhi station of the All-India Radio, gave some vocal recitals of the Hindustani and the Karnatik styles of music.

Among those from outside Sivanandanagar who spoke at the Ashram's evening Satsanga, during the period under review, were Sir Edwin Wijeyeratne, High Commissioner of Ceylon in New Delhi, and the Venerable Bhikkhu, Narada Mahathere of Ceylon, in both of whose honour the Ashram held a special reception; Sri Khushiram Devnani, who gave a report on the activities of the Branches of the Divine Life Society in Indonesia; Sri Bhicka Chiba, who detailed the origin of the Divine Life movement in Pretoria, South Africa; Sri M.A. Master, former General Manager of the Scindia Steamship Co., Bombay; Sri H. Neelakantan of the Burmah Shell, Calcutta; and Sri H.S. Lecha, of Indonesia.

Relief Camp for Women and Children : Inauguration of Maternity and Child Welfare Centre

The Seventh Medical Relief Camp for women and children was held at Sivanandanagar from 19th December 1956 to 4th January 1957. The Camp, which treated nearly 380 patients, including 11 surgical cases, was conducted by Dr. Padma Mudholkar, LRCP., MRCS., MRCOG., of Nagpur. She was assisted by her daughter Sri Aruna, a medical student, and Sri Lakshmi of Suva, besides the Ashram's hospital staff.

On 27th December 1956, Sri Swami Sivanandaji Maharaj inaugurated at Sivanandanagar a Maternity and Child Welfare Centre of the Indian Red Cross. In his inaugural speech, Sri Swamiji stressed on the unique values of Karma Yoga and extolled the initiative of Dr. Mathura Bhavanishankar Kagal, Director of the Child Welfare Division of the Indian Red Cross, in enabling the centre to be opened here. Among others who spoke on the occasion were Dr. (Mrs.) Kagal, Dr Padma Mudholkar, Dr. K.C. Roy, and Swami Chidananda.

Training In Hatha Yoga and Home Nursing

The Hatha Yoga Department of the Yoga-Vedanta Forest University trained a total number of 291 students in the practice of Hatha Yoga exercises during the year 1956. In these, 11 were from outside India who stayed for various durations at Sivanandanagar, undergoing the training.

The following were trained in Home Nursing at a special course conducted towards the end of the last year (reported earlier) by Maj.-General A.N. Sharma (retired), on completion of which an examination was held :

Prof. and Mrs. Ahluwalia, Sri Raja Ram, Sri Sivananda-Zepporah, Swamis Gurusharanananda, Turiyananda, Satchidananda (of Ceylon), Gurupremananda, Chidghananda, Mokshananda, Chidananda and Madhavananda.

Marriage Celebration

The marriage of Lt. N. V. Deshpande and Sri Padma (of Madras) was solemnized at Sivanandanagar, on 26th December, with the blessings of Sri Swami Sivanandaji Maharaj. The relatives of the bride and the bridegroom attended the celebration which was performed according to Sastric rituals.

Visiting Students and Other Visitors

Sri Swamiji Maharaj received three groups of students during the period under review and imparted to them the teachings he considers best suited for a harmonious development of the individual personality. They were a group of 60 students of the Roorkee Engineering University, 15 students of the Veterinary College, Osmania University, Hyderabad, and 10 students of the T. N. J. College, Bhagalpur.

The following were among those who visited the Ashram during the month of December besides those that are mentioned elsewhere in this report :

Sri Paramanand Desai, Assistant Commissioner of India in the Federation of Malaya ; Sri Hector Vaes of Belgium, Sri Cullaz Marcel of France, and Srimati Sita Bai of New Delhi.

Sivananda Charitable General Hospital

Abridged Annual Report of the Year 1956

During the year under review, the Hospital treated a total number of 17,787 cases, of which 14,658 were males and 3,129 females. The cases are grouped as follows : simple fevers 7 275, malaria 366, ear-nose-throat 719, eye 1,566, dental 361, minor surgical 2,439, respiratory ailments 198, intestinal 2,515 cardiac and blood defects 683, nervous 88, metabolic 213, gynecic 632, and dermal 732.

The most important feature in the progress of the activities of the Hospital was the establishment of an Eye Department, thereby providing the scope of special eye treatment throughout the year by a specialist, Dr. Swami Sivananda-Hridayananda, M.B.B.S., D.O. The Eye Department also undertakes surgical cases (pertaining to the diseases of the eye) at any time of the year.

During the year under review the following medical relief camps were held under the auspices of the Hospital.

(1) Anti-rabic treatment was given to a number of patients throughout the month of January. (2) The 7th Eye Relief camp was conducted by Dr. Chellamma, M.B.B S., D.O (now Swami Sivananda-Hridayananda) in the month of April; nearly 150 patients were treated including 7 surgical cases. (3) The 6th Relief Camp for women and children was conducted by Dr. Devaki Kutty. M.B B.S., D.G.O., M R C O G., of Lucknow, from 18th June to 28th July; a total number of about 3)0 patients received treatment, of which 12 were surgical cases. (4) Dr. Sivananda-Adhwaryoo, M B.B.S., DO., of Virnagar, Gujarat, held the 8th Eye Relief camp from 20th November to 4th December; about 210 patients received treatment, of which 31 were surgical cases. Dr. Lakshmi Mirchandani. M B B.S., L.R.C.P., M R C S., who assisted at the camp also attended on the women patients other than those treated in the Eye Camp. (5) At the close of the year, Dr. Padma Mudholkar M.B B.S., L.R C.P., M.R.C.S., M R.C.O.G., of Nagpur, conducted the 7th Relief Camp for women and children which treated about 380 cases, 11 of them surgically.

The Hospital acknowledges with grateful thanks a non-recurrent grant of Rs. 5,000/- from the Central Government, an additional grant of Rs. 500 from the U.P. Government, in addition to the earlier recurrent grant of Rs. 500 and also to all those who have been so generously helping lhe Hospital by funds, equipments as well as their valuable personal services. Major-General A.N. Sharma (retired) has taken a keen interest in the progress of the activities of the Hospital, and our thanks are also due to him for his noble endeavours in this direction.

ANDHRA PRADESH DIVINE LIFE CONFERENCE

The first Andhra Pradesh Divine Life Conference was held at Rajahmundry on 15th, 16th and 17th December 1956. Sri Swami Sadananda presided. The conference passed a resolution appealing to all members of the Divine Life Society to contribute at least one per cent of their annual income for the construction of the regional headquarters buildings at Rajahmundry. An appeal was also issued to the members of the Divine Life Society in Andhra Pradesh to start as many branches of the Society as possible.

At the invitation of Sri G.S. Rao, Secretary of the Divine Life Society of Dronachalam, the conference agreed to hold its second session at Dronachalam in December 1957.

Some of the highlights of the confernce were the screening of a film featuring the activites of Swami Sivananda in his Ashram at Rishikesh and the technique of Yoga Exercises, opening of a Yoga Museum, demonstration of Yogasanas and Suryanamaskaras, and collective prayer and meditation and the Gita and the Veda Parayanas which were held in early morning hours, and the enactment of a popular Telugu Drama entitled *Guddi Lokam*.

Before the opening of the conference, the flag of the Divine Life Society was hoisted by Sri M.V. Narayana Rao, president of the Berhampur Branch. The welcome address was delivered by Sri A. Rama Rao, chairman of the reception committee, the inaugural address by Swami Nirvikalpananda of the local Ramakrishna Mutt, and the presidential address by Swami Sadananda.

Among those who addressed the conference on various appropriate subjects were Sri M.V. Narayanarao, Sri P. Subbaramaiah Naidu, Sri Linganna Somayajee, Swami Karunyananda, Pandit Challa Gopala Krishnamurty, Srimati Utukuri Lakshmikantamma, Srimati A. Vivekanandadevi, Sri Abdul Rahiman Khan, Sri Satyanarayanamurty, Sri G.S. Rao, Mrs. Padmakshamma, Sri N.V. Subbarao, Swami Satchidananda, Srimati Syamalamba, Sri Ranganadharao, Sri T. Rangarao, Swami Atmaswarupananda, Sri Duncan Greenlees, and Sri Sanaka Ramarao Naidu.

Sri V. Srinivasachari gave a performance on flute, and Srimati Addala Anusuya Devi on Veena; Sri Guntupalli Ramamurti gave a performance of Nadaswaram, and Sri K. Balakrishnarao and Srimati Ramadevi sang devotional songs, among others.

Swami Chaitanyananda represented the Headquarters.

REPORTS FROM OVERSEAS DIVINELIEE SOCIETY CENTRES

KUALA LUMPUR (MALAYA): The Centre proposes to construct a Sivanandashram with a temple, prayer hall, library, and other buildings. The estimated cost for the project is 200,000 dollaas (Malayan). A sum of 9,000 dollars (Malayan) has already been collected to purchase a plot of land. Devotees and disciples of Sri Swami Sivanandaji Maharaj are requested to co-operate with Sri Sivananda Boteju, Secretary of the Kuala Lumpur Branch of the Divine Life Society, in fulfilling the project.

ASHFOD (KENT): The Centre is continuing the propagation of the message of Divine Life in its local town as well as in outlying villages. Founded a year ago the members of the Branch conduct weekly classes and give personal talks on Divine Life from door to door. The president is Dr. S.D. Ramayandas, D. Sc, who is assisted by Sri Duncan Bloomfield, secretary, Sri E F. Odell, treasurer, and Sri Beatrice Mary Ramayandas, leader of the Ladies Section.

DORTMUND (WEST GERMANY): The Sivananda School of Yoga and Vedanta is continuing its routine activities by way of training students in the different branches of Yoga and propating the message of Divine Life, in general. The School is run by Swami Swaroopananda, who practised Yoga at Sivanandanagar for more than six months, at Lagerhausstrsse 13 I.

INDONESIA: The usual activities of the Divine Life Society are being carried on from three ctiies: Petjinan 34, Malang; Djl. Tandjong 12, Djakarta; and Djl. Raya Darmo 98 and Tundjungan 97, Surabaia. Leaflets and pamphlets containing the teachings of Sri Swami Sivananda in Indonesian and English are being published from time to time. *Bhagavad Gita For Busy People* by Sri Swami Sivananda has recently been translated into Indonesian and published by Sri Kwee Liong Tian.

DURBAN (SOUTH AFRICA): *Path to God-realization*, the official organ of the Divine Life Society of South Africa, which was till recently printed at Sivanandanagar, is now being printed at the Durban Branch's printing press, which has been named "Sivananda Press."

NEW VERNACULAR EDITIONS OF SIVANANDA'S WORKS

The Sindhi edition of *Amrita Gita* by Sri Swami Sivananda is now available. The Maha Gujarat Divya Jivan Sangha, Patan, has published the Gujarati edition of *Raja Yoga* (abridged), as well as another booklet in Gujarati, entitled *Balasena Sivananda* containing a life-sketch of Sri Swamiji and his teachings for children. All these publications are available from Sivananda Publication League, P. O., Sivanandanagar, Rishikesh, U.P.

SIVANANDA UPANISHAD

All available facsimile letter-blocks of Sri Swami Sivananda, containing the essence of his teachings, together with his numerous photographs, have been brought out in the form of card-board bound, art-paper volume, which is available at rupees 10/-(postage extra) from the above source.

DENMARK: Sri Swami Sivananda's teachings are being translated into Danish and published part by part by the Sivananda School of Yoga, Copenhagen. The President of the School is Yogi Aage Faergemann.

AN IMPORTANT NOTICE

Considering the heavy Bank commission payment involved at our end in cashing the small cheques, we request the subscribers to our journals and the kind donors who have been greatly sustaining and widening the activities of the Divine Life Society, to withhold from sending any cheque signed for less than rupees 25. Sould the amount they intend to send us towards any specified purpose, be less than rupees 25|-, it would be not only economical but also convenient if it is remitted either through Money Order, or through the British or Indian or International Postal Orders to :

—Secretary, D.L. Soceity,
P.O. Sivanandanagar, Rishikesh, U.P.

TITLE AWARDS

Sri Swami Sivanandaji Maharaj has awarded the following titles to the recipients mentioned respectively—in the course of the last two years. The present list will be serialized in the subsequent issues. This is in addition to the one published in the October 1955 issue of "The Divine Life."

Yogasana Kushala : Shatrughna Singh Sharma, B.G. Joshi, S. Penchalu, Kumari Prem Kapoor, Pramila Vig, Shakuntala, Lilavati Tiwari, Sushila Sharma, Shanti Gurung, Renu Roy, Mohini Joshi, Kumari Rajendra Sharma, Lalita Bai, Sundara Rajan, Jayaraman, V. Gopalakrishnan, V. Thyagarajan, S. Nagarajan, R.S. Nagarajan, S. Arunachalam, S. Sundaresan, Somnath Arya, T. Dorairajan, Dejappa Karkera; Mulchand Patel.

B.H.Y. (*Bachelor of Hatha Yoga*) : Sri and Srimati Ghatge, Bombay; Sylvia Heck, Montreal; M. Subba Rao.

Yoga-Vidya Parangata : Swami Vishnudevananda.

Yogiraj : Hans Mollenhauer, Germany; C.V. Naidoo, Durban; Thitadhamma, Thailand; J.S. Ahlawat; Johnson Thambimuttu, Ceylon; S.R. Kelkar; Walter Paul Baptiste; Erich Pierschel, Germany; S.R. Desikacharya.

Yogi : Olgerts Kaugerts, Melbourne.

F F.U. (*Fellow of the Forest University*): Dr. Edward Bittencourt, Chile; Kaizo Matsuda Japan; Dr. Mohammad Hafiz Syed, Allahabad; Dr. Nagaraja Sharma; K S. Ramaswami Sastri; Dr. Frederich Spiegelberg, San Francisco; Y. Mahalinga Sastri; A. Chinnaswami Sastri; N.C. Ghosh; Dr. B.L. Atreya; Swami Sadananda; Jean Herbert, Geneva; M.C. Bijawat, Banaras; Dr. H.P. Sastri, London (now deceased); Dr. Haridas Chaudhury, San Francisco; Dr. C.P. Ramaswami Aiyar; K.R.R. Sastri, Jaipur; S. Satchidananda Pillai, Madras; Henry Schwab, Germany; A B.N. Sinha, Patna.

Bhakti Ratna : Padmini Ram, Sivananda-Savitri, Sivanandini, Padmavati Roy, C R. B. Chettiar, C.V.A. Krishna, Kalavati, H S. Nagarajan, S. Venkatasubramaniam, S. Swaminathan, Bhagyalakshmi, Ulpalakshi Ammal, Meenakshisundaram, Vinod H. Adhwaryoo, Jayanti B. Khatri, Prasanna S. Majumandar, Jayendra D. Raval, Lilavati Garg, Pravin J. Trivedi, Bharati and Vijayalakshmi, Hyderabad; Thakurlal G. Modi, Ravindrabhai Desai, Ellen K. Cable, New Zealand; Bhagavati Devi, Sivasaraananda, Lakshmi Ammal, V. Natesa Pandaram, M.V.G. Chettiar, Swami Dayananda, France; Mrs. M.K. Vellodi; Sivananda-Margot Pfeffer, Germany; Arumugam Maistry, Durban; L.B. Mathur, R. Lakshminarayana Iyer, V. Seshadri Iyer, S. Balan, S. Sridhar.

Guru Bhakti Ratna : Jagdish S. Trivedi, Maganbhai B. Patel, Srimati J. Maganbhai, Vimala. Pravin Maganbhai, Thakorbhai G. Modi, Ambalal C. Valad, Lalitabahin, Padmavati T. Bhatt, Janak Prasad Trivedi, Hiralal M. Trivedi, Lila Hiralal Trivedi, Ramaniklal M. Parikh, Induprasad R. Dave, Shashikant V. Trivedi, Kashyap J. Trivedi. Sivananda-Margot Pfeffer, Germany; K N.P. Nair, Amar Jyoti, Dhanum, Durban (*Guru Bhakti Shiromani*).

S D.L.S. (*Star of the Divine Life Society*): Sankaleshwar Vyas and Baldevprasad S. Dave, Patan; Dr. Janaki, Udaipur; W R. Puddicombe, British Guiana; Prof. Aurelio E. Peterlin; S. Adinarayana Chettiar; Dr Devaki Kutty, Lucknow; Dr. V.C. Shah; D.V. Narayana Chettiar.

(*To be continued*)

Edited and published by Sri Siva Prem for the Divine Life Society, and printed at the Yoga Vedanta Forest University Press, P.O Sivanandanagar, Rishikesh (Himalayas).

NEW YEAR GREETINGS

On the occasion of the New Year Day, we extend to all our members, subscribers to *The Divine Life* and the other periodicals issued by us, to all that are otherwise associated with the Divine Mission of Sri Swami Sivanandaji Maharaj, and to all humanity in general, our greetings and good wishes for a happy new year of all-round prosperity, well-being, peace, and success in all noble endeavours. May the blessings of God Almighty be upon all!

—*The Divine Life Society, Sivanandanagar.*

SPECIAL NOTE TO SUBSCRIBERS

Subscribers to *The Divine Life* are aware that since the inception of the journal in September, 1938, its annual subscription has remained unchanged at rupees 3/-. It has been our earnest and pleasant endeavour to disseminate the knowledge of the spiritual values of life through the pages of this journal, which has, in particular, continued to bring home the latest writings of Sri Swami Sivanandaji Maharaj to all his disciples and associates since the establishment of the Divine Life Society. In doing this sacred task we have paid no consideration towards the financial gain or loss, and even during the war years and thereafter we have continued to supply the journal to its subscribers at the old pre-war subscription rate though it entailed additional expenditure on our part to meet its publication charges over and above the subscriptions received. We are sure, subscribers to *The Divine Life* will from now onward co-operate with us in meeting this additional cost of printing and despatch of the journal by sending us *annas twelve* in addition to rupess 3/- which they have already sent towards its subscription for the current year. *In future, the annual subscription to 'The Divine Life' will be rupees 3/12 instead of rupees 3/- as hetherto.*

For the reasons given above, the annual membership fee of the Divine Life Society (which is rather considered as the subscription to *Wisdom Light*) has been enhanced by *annas eight*, i.e., it *will hereafter be rupees 2/8 instead of rupees 2/- as thereto.* Members who have already sent us rupees 2/- towards the renewal of their membership for the current year, are, therefore, requested to send us the additional amount (in the form of postage).

The Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

Swami Vishnudevananda's Proposed Tour Abroad

Sri Swami Vishnudevananda, Professor of Hatha Yoga in the Yoga-Vedanta Forest University, is to undertake a tour of Malaya, Thailand, Hong Kong, Indonesia, Australia, the U.S.A, Canada and Europe, in response to insistent requests from a number of Yoga-aspirants in those countries. He proposes to begin his tour early in the coming spring.

Sri Swami Vishnudevanandaji is an expert in Yoga Asan, Pranayama and other Yogic Kriyas and has trained a large number of Indians and foreign students in Yoga. He has extensively travelled in India, giving public lectures and demonstration of Yogic exercises.

Aspirants and educationists, spiritual and social leaders, as well as the various physical culture and Yoga institutions in the countries that Swami Vishnudevananda would visit during his forthcoming tour are requested to organize, in co-ordination with one another, a useful programme of engagements for the Yogiraj, in order that the public could derive the maximum spiritual benefit from his tour.

All correspondence, etc., in this regard may kindly be addressed direct to :

Yogiraj Swami Vishnudevananda, P.O. Sivanandanagar, Rishikesh, Himalayas.